

War Is Declared on Christianity by "The New Men" of China

Some of Moderate Leaders Are Trying to Defend Western Faiths

By Adachi Kinnoike

ABOUT the middle of March of this year a group of Chinese students in Shanghai got together under an imposing signboard, "Non-Christian Student Federation." Nothing less modest appealed to them. People, even in the city of Shanghai, although there are 2,000,000 of them living there, paid very little attention to the Chinese boys. Shanghai, it may be mentioned in passing, is the original home of yellow news and cynical titles—without even a sephyr behind them in most cases.

Then a little later on, toward the close of the month, there came to pass in the ancient city of Peking an event to draw the eyes of Christendom. Representatives of four races and thirty nations poured into the ancient city to attend the eleventh conference of the World Student Christian Federation there.

Declaration Sent Out to All Student Bodies Within China

On March 22, 1922, out of the great Peking University—the central educational institution of China—came a "declaration." It was sent to all the student bodies of any importance throughout China, and it placed the anti-Christian movement among the Chinese students on the map. It was not issued by the university. It was issued by the Non-Christian Student Federation of the Peking National University. Nevertheless, it bore upon it the name of no less a personage than the chancellor of the university, Tsai Yuan-pei, who has been the head of the university since 1917. Here is a translation of the declaration, without doubt and without exaggeration one of the most illuminating lightsheds on the religious tendencies of young China and one of the most extraordinary documents out of the East, the historical

home of all the world's great religions:

"The sins of religion are too numerous to mention. Speaking of its moral side we find that it teaches men obedience which is the moral code of slaves. Speaking of its intellectual side we find that it propagates superstitions which hinder the search for truth. Speaking of its material side we find that it asks its believers to despise temporary things and to dream of the Kingdom of Heaven, which would end in the destruction of human life. Its teachings are absolutely valueless, while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil have an organization, while we who are opposed to religion have not.

"Of all religions Christianity is, we feel, the most detestable. One sin which Christianity is guilty of and which particularly makes our hair rise on an end is its collusion with militarism and capitalism. The influence of Christianity is growing stronger day by day and when this force becomes more triumphant the methods of capitalism will be more drastic. Christianity is the public enemy of mankind just as imperialism and capitalism are since they have one thing in common to exploit weak countries.

"Realizing that China has long been an object of exploitation of the capitalist and imperialist countries of the world Christianity is utilizing the opportunity to extend its influence. It is the intelligence officer of the capitalists and the hirling of the imperialist countries. . . . If no effort is made to exterminate this evil it is impossible to foretell its dangers in the future. We who have had a deep hatred of Christianity for a long time are unanimous in our opposition and have just organized a non-Christian student federation to co-operate with you in the extermination of this evil fiend until China gets rid of it."

This is no war-whoop of half-baked heathens against an important cult on the primitive ground that Christianity is a foreign devil's doctrine.

Where the Anti-Christian Agitation Is Found



This declaration of war on Christianity is clothed with the pomp and panoply of scholarship of the ultra-modern and radical-international type. There is nothing either unnatural or surprising in this, of course. One of the men identified with it is an acknowledged leader of "New Men" in China who had spent five of his younger years in German universities, who served as the Minister of Education in the first so-called republican cabinet in China and who has given us, "History of Chinese Ethics," "Outline of Philosophy," and whose present position is the chancellor of the Peking university.

War Against Christianity And Other Worship Declared

The "declaration" declares war against Christianity. But it does not stop there; it declares war against religion. For what? Because religion teaches "the moral code of slaves," because it breeds superstitions and because it makes men dream of the Kingdom of Heaven!

The thing which makes the hair of these young scholars "rise on an end" is that Christianity is the handmaiden to "militarism and capitalism."



The large photograph shows a typical middle school of China in the interior of the Province of Chihli. Below—Left, General Feng Yuh-chang, the "Christian general," who helped General Wu in his conquest of the Chang forces. Right—Sun Yat-sen, leader of the Canton government.

The sentiment is not monopolized by the gentlemen of the Non-Christian Student Federation of the Peking National University. It is not confined to the boys. The young women of the Non-Christian Student Federation of the Peking Teachers' College for Women started their "declaration" with:

"Religion destroys true reason, obstructs progress and disgraces human history. It has worked indefatigably against the growth of women's rights. In this respect Christianity is most detestable."

The Hsiang Middle School (Hunan Province) non-Christian federationists harp on a similar string:

"The Christian religion impedes our progress, stultifies our intelligence, fetters our nature, disgraces our personality, pollutes our brains and suppresses our conscience," etc.

And this is from the declaration of the Nanking Non-Christian Student Federation, whose secretary's office is in the Southeastern University there: "With the world's civilization reaching its present high-water mark, every one knows that his achievement and glory in life depends solely upon his own endeavor and not upon spiritual help and that religion has long lost its raison d'être. . . . We should therefore oppose all religions. . . . Viewed in this light, our present opposition to the spread of Christianity is but a pressing duty of the moment," etc.

The present agitation is entirely different from the oldtime anti-foreign

General Attack Against All Religion Urged by Rabid Anti-Militarists

ferent from the oldtime anti-foreign mania of China, which was her chronic ailment down to the bloody days of Boxer troubles in 1900. Some of the "New Men" out of the Peking university prominent in the present anti-Christian movement were prominent not so long ago in the movement attacking the sacred and time-honored doctrines of their own Kufatze, whose name a Roman Catholic father Latinized as Confucius.

The whole thing is sensational in the extreme. At the same time, it is not so sensational as it sounds in the ears of Christian America. It is nothing but a form of being born again for that ancient race. The intellectual and spiritual rebirth of a race takes on a queer form anywhere. It naturally takes on a more colorful expression in a country as old and as huge and mixed as hopeless as China.

There is no question that there exists an exceedingly bitter resentment against the Christian missionaries among certain classes of China. And these men are finding their voice. A Peking paper criticized the anti-Christian agitation on the ground that "it is ungentlemanly to attack people who are our guests." A writer who signs himself "Laughing Buddha" retorts:

"But I want to ask: 'Are Christian missionaries in China our guests?' If they are our guests who invited them to come to China? Confucius says: 'I have heard it is polite to come and learn. I have not heard it is polite to go to teach.'"

Then he goes on to say: "The right of Christian missionaries to reside, buy and acquire property in the interior of China was acquired by the impudent international forgery. Let me explain what I mean. In 1860 when the British with their troops to Peking and burned the 'Yuan Ming Yuan' palace as the German burned Louvain in Belgium, the Chinese government was compelled to conclude a treaty with the British and French governments. . . . Now in the treaty with France the Chinese text contains a clause giving the French Catholic

missionaries among other privileges the right to reside, buy land and acquire property in the interior of China outside the ports. But the French text of the treaty has not the shadow of such a clause. The clause inserted in the Chinese text only was a form of the 'Roman Catholic' policy in Peking who acted as an interpreter of the Chinese government."

Movement Sweeps China Like a Prairie Fire

Not all the Chinese—not even all the "New Men"—those eminent self-styled among the leaders of the intellectual Young China—are prophets and intemperates of the anti-Christian movement which is now sweeping "the whole of China like a prairie fire," as some of the Celestial rhetoricians are fond of writing nowadays. Almost on the very day of the birth of the anti-Christian movement such well known members of the "New Men" of the Peking University as Chow Chu-jen, Chen Yung, Shen Chien-shieh, Shen Juyun and Ma Yui-shan, got together and launched an anti-anti-Christian movement. Their joint manifesto tells a own tale:

"We are not followers of any religion nor do we support any, but we are opposed to any movement to attack religion. We maintain that a man has absolute freedom in the exercise of his religious beliefs, and that other people have no right to interfere with this right. Within the limits imposed by law religious freedom is guaranteed by the constitution. It is the duty of the intellectual class to take the last respecting this provision: that of all they should be the first to violate it. We hereby express our opposition to the activities of the Non-Christian Student Federation."

The civil war of the war lords of China, which has brought so much sorrow to Generals Wu and Chang, is pretty faithful portrait of China today. But there is a much truer picture of the "New Men" of China in the war path against Christianity and attacked in turn by some of their own beloved brothers within their sacred circle.

Result of Restricted Immigration For Year Pleases U. S. Officials

Limitation Act Has Prevented Overflow of 1,500,000 Jobless Into This Country, Says Representative Johnson

THE immigration authorities at Washington have just finished checking up the inward and outward passenger movement at all ports of entry and departure, with a view to measuring the net results of this country's first year of restrictive immigration on the per centum basis.

The report of their findings has just been made public at Ellis Island. The statistics will carry interest wherever concern is felt for the nation's welfare, for the Dillingham act, known as the 3 per cent law, was an experiment arrived at for post-war emergencies, more anticipated than real.

Congress has extended the law for two years. It limits immigration to 3 per cent per year of the nationals residing in this country according to the census of 1910. Figures now available cover only a specified period—nine months of the first fiscal year, from July 1, 1921, to March 31, 1922. Here are some of the interesting things reported by Commissioner General William Walter Hubbard.

The total arrivals of all persons at all ports—immigrant aliens, non-immigrant aliens and citizens—numbered only 424,478. Total departures amounted 488,650. The inward movement of passenger traffic was in excess of the outward movement only by the very small margin of 35,828. The total arrivals of all classes at all gateways of the nation were less than the daily floating population of New York City, estimated at more than 900,000.

In the nine months 241,644 immigrant aliens were admitted to the United States, while 160,918 emigrant aliens went out of the country, a balance of 80,726 representing the excess of immigration over emigration.

Of the non-immigrant alien class 85,579 came here, while 109,413 went out of the country.

Jews Lead All Peoples In Admission to Country

Figuring by "race or people," the computations of the immigration official tabulators show that the Jews led all other peoples, with 43,728 of them admitted to the country during the nine months. The report further shows that only 607 Jews went out of the United States in that time.

From northern Italy 5,840 were admitted, and from southern Italy, 34,191, a total of 40,031 Italian immigrants. But, 44,062 Italians left the United States—4,000 more than came here. The explanation for this lies in the fact that the Italians have always been inclined to go and come according to the times. This country has always encouraged its people in coming to America to catch American ways of thrift, and to profit by high wages when times were good here, but to return to Italy when industrial conditions here and in their home country

no longer justified their remaining in the United States.

The explanation of why so very few Jews emigrated from the United States is found in the fact that they have not been welcome in many of the lands of Europe where factional disorders followed the war. This also explains why the largest number of immigrants coming to the United States were shown by Jews. Many of those who came here brought scars on their bodies from the pogroms in the Ukraine, or other districts of the Old Russia.

During the nine months covered by the immigration report, 9,830 aliens were excluded at the ports of entry and deported, 3,943 of these as likely to become public charges, 730 as illiterate, 553 as contract laborers and 1,250 in excess of the quota. More than 2,000 in excess of quota were admitted because of acknowledged "unusual hardships" inflicted by the mandatory exclusion law.

Under warrant of expulsion 3,345 aliens who had already entered the country were arrested and sent out, the majority having been public charges or criminals.

Officials of the present Administration at Washington are elated over the outcome of the first year's operation of the Dillingham law. Representative Albert Johnson, chairman of the Committee on Immigration and Naturalization, House of Representatives, had this to say while inspecting Ellis Island quite recently:

"In my opinion the act limiting immigration to 355,000 for the fiscal year ending June 30 came in the nick of time. It has saved the United States in that year from an influx of fully one and one-half million immigrants, at a time when we could neither assimilate nor employ them. Under the quota restrictions 230,637 were admitted to May 31, while about 2,787 were admitted temporarily for reasons of humanity and because of difficulties in getting the new law into operation, while 1,446 were turned back because of exhausted quotas. Debarred for all causes in eleven months were 11,065, which I believe is the record, and is still not enough. Too many diseased, demented and defective are being admitted.

Law Will Be Enforced Rigorously During Next Year

"The law has been extended and during the coming year will be rigidly enforced. I believe Congress would be justified in amending the law so as to give all countries a bare quota of about 600, and in addition thereto not to exceed 2 per cent of the number of aliens in the United States as shown by the census of 1910. That would lessen the difficulties arising from very small quotas now given to certain countries and would lessen the large quotas awarded to other countries. 'I believe that all quotas should con-

sist only of persons eligible to citizenship under our present naturalization laws. An amendment to that effect would end the difficulties which arise from our 'gentleman's agreement' with Japan. There is no reason why we should admit to become residents of the United States persons who never can become citizens of the United States.

"Many persons wonder why the percentage restriction law has not been tightened up and made more binding. Some ask why Congress has not enacted a law completely suspending immigration for a period of years. Let me remind all of these questioners that it took more than twenty-five years of continuous effort to get a law even as restrictive as the 3 per cent act.

"Each and every bill designed to really restrict immigration passed by Senate and House from the first days of the administration of Grover Cleveland to the last days of Woodrow Wilson was vetoed for some reason or other—usually because the proposed law interfered with that nonsensical notion that the United States was always to be the asylum for the oppressed of the world. The 3 per cent act ended the asylum idea just in time to prevent the United States from becoming the almshouse of the world (run by its inmates), and I desire to give full credit to the members of the House Immigration Committee, of which I have the honor to be chairman, for sticking to the idea of restriction and for forcing forward a bill which refused to die until it was superseded by the Dillingham act, which both houses passed and which President Harding signed.

"I hold the firm belief that the United States will never go back to any scheme that will welcome the uncounted millions of the four corners of the world to our young, new country, in which, with its billions of acres of land and resources yet untouched, fathers and mothers are even now lying awake nights wondering what is to become of their children."

Under the Dillingham act the gates of the United States are now closed and have been closed for several months to the following countries: All African lands, Atlantic islands, Australia, Belgium, Bulgaria, Greece, Hungary, Italy, Jugoslavia, Luxembourg, other Asia, other Europe, Palestine, Poland, New Zealand, Rumania, Switzerland, Syria, Turkey and Smyrna district.

The Futurists in the Piscina

Last year there were discovered in Rome, under the foundations of the Titian palace, the warm baths of Septimius Severus.

Emigrant Aliens Admitted and Departing From U.S. by Races and Nationalities

Race or people	Immigrant from July 1, '21, to March 31, '22	Emigrant from July 1, '21, to March 31, '22
African (black)	3,615	1,400
Armenian	2,165	194
Bohemian and Moravian (Czech)	2,970	3,485
Bulgarian, Serbian, Montenegrin	1,333	5,025
Chinese	3,270	4,971
Croatian and Slovenian	3,699	3,699
Cuban	580	643
Dalmatian, Bosnian and Herzegovinian	258	414
Dutch and Flemish	2,395	1,580
East Indian	195	191
English	21,015	6,535
Finnish	1,833	941
French	9,560	2,237
German	23,332	4,157
Greek	3,728	6,284
Hebrew	43,728	607
Irish	11,189	1,463
Italian (north)	5,840	5,820
Italian (south)	34,191	38,562
Japanese	4,458	3,427
Korean	53	33
Lithuanian	1,133	3,721
Magyar (Hungarian)	9,925	3,904
Mexican	10,103	8,971
Pacific Islanders	6	3
Polish	6,031	26,219
Portuguese	1,580	5,144
Romanian	1,457	3,772
Russian	1,710	2,344
Ruthenian (Rusnak)	427	390
Scandinavian (Norwegians, Danes and Swedes)	41,112	3,087
Scottish	19,245	1,163
Slovak	5,910	2,459
Spanish	1,354	6,735
Spanish-American	1,025	1,390
Syrian	1,239	1,182
Turkish	34	219
Welsh	714	110
West Indian	603	658
Other peoples	459	997
Totals	241,644	160,918

been restored to its ancient splendor. Lighted with electricity, this hall henceforth will be appropriated to presentation of the most extravagant modern art. The experimental theater will give performances under the aegis of the Minister of Fine Arts, cubist expositions will be organized, and the Marinetti noise-makers will execute there what they call their concerts.

The Microbe of Cow-Pox

One of the most interesting contributions to the study of vaccination has been made by a young physician of the Pasteur Institute, M. Plots, who works in the laboratory of Professor Besredka. Dr. Roux, director of the Pasteur Institute, has in fact announced to the French Academy of Sciences that this microbe hunter has succeeded in isolating and cultivating the microbe of cow-pox. Until now all researches undertaken to isolate and cultivate this invisible and filter-proof microbe have given deceptive results. The culture obtained from the secretions of the vaccine pustules were always associated with secondary infectious microbes, among which the vaccine matter could not be identified.

M. Plots vaccinates a rabbit, then "plants" the blood of the inoculated rabbit in tubes containing culture bouillon and a small piece of bloodless kidney from a normal rabbit. The liquid contained in the tubes, after a stay in the oven at a temperature of 104 degrees Fahrenheit, assumes an opalescent aspect, and the microscope reveals there the presence of microbes in the form of points, the diameter of which does not exceed the one-hundredth of a millimeter. After five passages through the blood of a series of rabbits these cultures produce a vaccine pustule. The animals thus inoculated are immune against small-pox. These very interesting researches, which began at the Pasteur Institute, will be followed up, and it may happen that soon all the practice of vaccination, which has been empirical since Jenner, will be completely revolutionized.

A Ministerial Gourmand

There exists in Tokio a society resembling the well-known club of The Hundred of Paris, which habitually organizes every year a copious repast, comprising three separate and complete menus, one Japanese, one Chinese and one European.

The member of it club who, without omitting anything, most completely absorbs the three menus, is awarded a gold medal that consecrates him grand dignitary of the club. He is also "beyond competition" for the future.

The repast of 1922 took place a few weeks ago, and Utago Noda, Minister of Communication in the Imperial Cabinet, alone among the guests, succeeded in absorbing all three menus.

Matrimonial Knots Bind France To U. S. With Family Alliances

Wedding March Begun by the Daughter of Governor De Witt Clinton Has Been Followed by Many Prominent Americans

Lady Astor's revisiting of her former home has been a reminder of the numerous matrimonial alliances between America and England, which no Jeffersonian prohibition of "entangling alliances" could prevent. No less noteworthy, also, have been such unions between America and France, of which a recent reminder was given in the marriage of Miss Beecher, niece of the former American Ambassador to France, and Count Jean Bertrand de Luppe. The cordial manner in which the announcement of the Beecher de Luppe nuptials was received in both America and France was an agreeable assurance of the amiable and sympathetic relations which subsist between the two countries, socially as well as diplomatically.

Indeed, this marriage was only the latest of a numerous and distinguished series of such matches occurring during the entire period of American independence, almost suggesting the notion that the political alliance between the countries in the Revolutionary era inspired matrimonial unions. One of the first and most famous, of course, was the marriage of Governor George Clinton's daughter to "Citizen" Genet, the first French Minister to the United States. Genet had been recalled by the French Convention, probably to be sent to the guillotine, and it was waggishly remarked that while he remained in this country to save his life, he exchanged the knife of the guillotine for the noose of matrimony.

However, he made an exemplary American citizen, and his marriage with Miss Clinton proved most happy. A generation or less later came the historic marriages of Jerome Bonaparte, King of Westphalia, of Miss Patterson, of Baltimore; of Napoleon Achille Murat, Prince of the Two Sicilies, with a niece of George Washington, and of Lucien Murat, Prince of Ponte Corvo, with Caroline Fraser, of Bordentown, N. J. From this last-named marriage are descended most of the present Princes and Princesses Murat, including Prince Michel, who continued the family habit of marrying Americans in his union with Miss Stallo, of Cincinnati.

Noted American Marriages

In the reign of Napoleon III a number of noteworthy Franco-American weddings occurred, and these have since been increasingly numerous under the Third Republic. There are to be recalled the marriages of the Marquis de Ganay and Miss Ridgeway, of Count Oliver de la Roche-Foucauld and Miss Montgomery (1845) and of Count Leon de Bethune and the younger Miss Montgomery, sister of the Countess de la Roche-Foucauld, and of the Viscountess de Courval and Miss Rey (1871) and of their daughter, who was, of course, half American, and the Prince de Poix.

In that same era, under the Second Empire, occurred the weddings of the Marquis de Bassano, Napoleon III's Master of Horse, and Miss Symes, of the Count de Gabriac and Miss Florence Phalen and the Count de Narbonne-Lara and the younger Miss Phalen, sister of the Countess de Gabriac, of the Marquis de Talleyrand-Perigord and Miss Bessie Curtis (1867), of the Count de St. Roman and Miss Slidell (1841) and of Baron d'Erlanger and the younger Miss Slidell, sister of the Countess de St. Roman, and of Count Jacques d'Aramon and Miss Blanche Fischer (1858).

M. Waddington, the famous French Minister for Foreign Affairs and long ambassador in London, married an American, Miss Elise Richards (1855). Other American brides of eminent Frenchmen were the Countess de Suzannet, formerly Miss French; the Countess d'Aunay, formerly Miss Berdani; the Countess de Sartiges, wife of the French ambassador to the Vatican, and her daughter, Mrs. Lee Childs; the Countess Jean de Kerzorgay and her sister, the Baroness Louis de Lagrange, formerly the Misses Carroll; the Baroness Amaury de Lagrange, formerly Miss Sloane, and the Countess de Sayve, formerly Miss O'Donnell.

International Brides of Later Days of French Matches

In later years there have been the Countess de Castellane, since become the Duchess de Talleyrand, who was Miss Anna Gould; the Princess Edmond de Polignac, the noted patroness of music and art, who was Miss Singer, and her sister, the late much lamented Duchess decaze; the Marquis de Chambrun, formerly Miss Reeves-Nichols; the Countess de Chambrun, formerly Miss Clara Longworth; the Baroness Seilliere, formerly Miss Livermore, and her daughter, the Countess de Lubersac.

The Marquis de Breteuil, formerly Miss Garner, has long maintained a salon of elegance and charm, and another member of her late husband's family, the Viscount de Breteuil, married another American, Miss Grant. The late Duc de Chaulnes married shortly before his death Miss Shonts, of New York; Prince Poniatowski married Miss Lawrence. The Princess Aymen de Faucigny-Lucinge was Mrs. Foster. Baroness Hottiguer is the daughter of the American banker, Mr. Munroe, and her granddaughter, married to M. de Kormaingant; the Countess Arthur de Gabriac was Miss Fithian, the Countess de Casteau was Miss Garrison, Mme. Henri de Sineay was Miss Logan, the Viscountess de Merlemont was Miss Lawrence, the Countess Paul d'Aramon was Miss Bell, all Americans, as was the young

Countess Suzannet, her known death was recently recorded. There have, of course, been many other Franco-American marriages, and it is too pleasantly observed that with a few regrettable exceptions they have generally turned out happily.

The Romance of a Geisha

The Western world gets its notion of the Geisha girls of Japan partly from Pierre Loti's "Madame Chrysothemis," partly from the opera "Madama Butterfly" and partly from the operetta of "The Geisha." That is equally silent to saying that its notions are two-thirds wrong, for of these three authorities only the first named is at all accurate. Charming and artistic as the others may be, they are very far from true as portrayals of that unique feature of Japanese society.

There has recently come from Japan an interesting revelation of the Geisha as she really is in the story of the romance that was enacted between the Geisha Komesoko and the Japanese General Takematsu, who, during the campaign in Siberia in 1919, was dismissed from his command because he had given to the Geisha cigarettes with the imperial coat of arms. This romance is today in the center of public attention in Japan. The General has been reinstated in his office and dignity and ordered to resume active service in Siberia. Nevertheless, Komesoko declares that she has been assured by him that he will not forsake her. She consequently has resolved to go to Osaka, where she stays at present, to the Japanese headquarters in Vladivostok, where she expects to meet the General Komesoko, who prides himself with being of royal descent, has given to the reporter of her story which she has hitherto kept secret.

"In May, 1919," she says, "I met the General for the first time in Vladivostok. I had been sold as a geisha to the proprietor of a restaurant in that town, after being kidnapped in my earliest childhood. One evening the General visited our restaurant and I danced before him. He seemed to take a fancy to me, gave me counsel and, above all, urged upon me to return to my native place. After some objection I consented. He brought me to the vessel on which I traveled to Japan, and on taking leave gave me a few cigarettes with the imperial coat of arms. It never occurred to me that this gift would cause us so much hesitation, and therefore I did not hesitate to smoke the cigarettes openly on the vessel. In doing so I was observed by several Japanese officers, who after the arrival in Yokohama reported the case to the military authorities. Some afterward I married, but my husband divorced me upon learning the cause of the General's discharge. Komesoko then became again a geisha in Osaka."